

KINSEY-TYPE SEX POLL IN ISRAEL . . . Page 3

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"If You Let The People Know, They Can Act Intelligently"

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Labeled Jews In Russia Fear Red Hate Renewal

Jews in the Dagestan area of Russia are worried about outbreaks of anti-Semitism. These were the Jews accused of drinking Moslem blood as part of a religious rite. Mahmudoff the journalist who alleged the acts in the Russian newspaper "Komunist" has turned out to be a former secretary of the local communist party. Observers on the scene fear

that this reveals a pattern of anti-Semitic behavior. Although the Reds ostensibly denied the blood libel later they never published their apologies in the Dagestan newspaper. The closing of the area's only synagogue provoked many Jewish complaints. The Jews are reported to have sent a delegation to Moscow to make formal inquiries.

Psychologist Favors Intermarriage of Jews

A well-known psychologist has declared that Jews and other races must intermingle by intermarriage. Dr. David Stafford-Clark said that the mingling of all races of the world is necessary to racial harmony.

In a speech in London Dr. Stafford-Clark said that opposition to intermarriage was based not on factual information but on emotion. He linked this emotion to a feeling of superiority over those who were different. He cited biological evidence to show that hybridization was apt to produce a more versatile individual. The psychologist said that the idea of a "pure race" such as the Jews was not only a myth but "a hideous and dangerous delusion."

Yemenite Jews in Israel Have Less Cancer

The Jews from Yemen have the lowest mortality lung cancer rate as compared with Israeli Jews from other ethnic groups, a Jerusalem research doctor has shown. Dr. Joseph Rakover, Chief Physician at the Department for Lung Diseases in

Jerusalem's Hadassah-University Hospital, says that the low cancer incidence among the Yemenites is explained by the fact that Yemenites smoke nargilehs.

Dr. Rakover deduces that the nargileh pipe which filters its tobacco smoke through water is the least likely to bring about lung cancer. The Oriental pipe is smoked widely in Arab countries. A heavy nargileh-smoker consumes the tobacco equivalent of about 50 cigarettes.

Dr. Rakover also observed that European Jews in Israel fall victim to cancer because they are cigarette smokers and inhale the smoke into their lungs. He based his findings on a seven-year research project with 901 case histories.

Rabbi Cardon Dies In Salt Lake City

Rabbi Eliezer Louis Cardon of Salt Lake City, Utah, and formerly of Chicago, died last Friday at the age of 53. A graduate of Chicago's Hebrew Theological College, Rabbi Cardon was spiritual leader of Salt Lake City's Montefiore Synagogue.

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Fire Department Crackdown Closes Yeshiva in Brooklyn

NEW YORK (P-O) — The recent Yeshiva fire in the Williamsburgh section of Brooklyn, resulted in a crackdown by Fire Department officials on buildings where fire hazards existed. One Yeshiva was closed temporarily until the school complied with Fire Department regulations.

The Williamsburgh blaze damaged the Yeshiva Torah Vodaath at 141 S. Third St.

Dead Sea Vanishing Red Sea Here to Stay

Shades of Moses! We got the Red Sea and the Dead Sea mixed! A flood of letters has come in, protesting that in our issue of Nov. 11 we had the Red Sea vanishing, which it is not.

It turns out the Dead Sea is the load of aqua sinking into the desert sands. We hasten to straighten out the riposte of error and promise after this to cross our T's and watch our C's.

It's a pleasure to report that the Red Sea, which parted to enable Moses and the Israelites to escape the pursuing Egyptians, will still be with us for a while and is not destined to become the "dead sea" which our earlier story indicated that it might.

Yeshiva Kehilath Yakov, occupying a vacated public school building at 174 Pacific St., in the Boro Hall section of Brooklyn, was closed until fire doors were installed in a partition separating the boys' and girls' quarters in the school.

Yeshiva Kehilath Yakov is operated by the Popa Rebba, who maintains another Yeshiva at 654 Berford Ave., in the Williamsburg section.

Meanwhile, fire drills have been stepped up in Yeshivot throughout the metropolitan area.

Last year, as a result of a tragic Chicago school fire in which many children lost their lives,

New York Fire Department officials closed a number of Yeshivot. Some dormitories were padlocked and the children sent to private homes until fire hazards were eliminated.

Rabbi Rosenfeld of the Jewish Education Committee, which has spurred a "fire prevention" campaign among the Yeshivot, said that the New York City Fire Department has been "most fair" in its treatment of the Yeshivot.

Most Yeshivot, he said, had been visited recently by Fire Department officials who, after making minor recommendations, declared the buildings safe.



THEY WANT TO GO TO SCHOOL

Girls hang around an empty lot, waiting to be permitted to enter school building closed by Fire Department.



SCHOOL RE-OPENS AFTER SHUT-DOWN

Rabbi leads boys into Yeshiva building in Brooklyn as inspecting fireman leaves the scene.

Singing Christmas Carols OK For Jewish Tots Says Survey

(Editor's Note: This is the third of a series of articles on the "Bayville Survey" conducted in Dade County, Florida, reported by the Jewish Floridian, to determine attitudes of Jews on issues of current importance. The original report on the survey was compiled by Manheim S. Shapiro, national director of the Jewish Communal Affairs Department of the American Jewish Committee.)

With Christmas time approaching, Jews in Dade County, Florida, were queried in the Bayville Survey as to whether or not they would object to their children taking part in Christmas plays and festivals in the public

schools, singing Christmas carols and lighting Christmas candles.

Seventy per cent said they would approve the children lighting Christmas candles, 66 per cent were agreeable to the youngsters singing Christmas carols and 57 per cent approved participation in Christmas plays and other festivals incidental to the Christmas season.

The question whether or not Jews should support unpopular causes was answered resoundingly in the affirmative by a majority of those queried in the survey.

On the issue of segregation in the schools, two thirds of those interrogated said Jews should work for "equality for all minority groups" even though their taking sides on the issue in sensitive areas might result in an outcropping of anti-Jewish feeling.

Ninety-three per cent agreed that Jews should support public housing programs. Eighty-six per cent disagreed with the premise that Jews should not be active in labor unions. Seventy-six per cent felt Jews should fight discrimination by hotels and 63 per cent agreed that Jews should oppose all religious practices in the public schools.

"When we asked parents of grade-school-age children how they would react to having Negro children attend classes with their children," reports Shapiro, "90 per cent said either that they would approve or that it would make no difference. For the parents of teen-age children, 88 per cent said they would approve or that it would make no difference if their children had Negro classmates. Fifty per cent took the same position on their teen-age youngsters having Negro friends."

On the question of religion in the schools, 61 per cent said they would not object to their children being required to recite the Lord's prayer. Thirty-seven per cent, reports Shapiro, favored the earmarking of a certain portion of the school day for religious instruction outside the school by the pupil's own church or synagogue.

American Scholars Find Israeli's First Capital

Israel's first capital, Shechem, fell about 1150 B. C., an American archaeological team has discovered. The American scholars have been working in the Holy Land to relate Biblical history to ancient history. They have also established that the Biblical Abimelech reigned there at the time of the city's fall. The explorers found a 4,000-year record of the city's life buried in a 25-acre mound near the present-day village of Balatah, Jordan.

Shechem flourished during ancient Egyptian and Biblical times. The city was the fortress of the Egyptian empire when Abraham and Job passed through it. The city was guarded with an imposing temple fort with a 35-foot high main wall. In the 13th century B. C., Israelites under Joshua conquered the land after it had been in Egyptian hands for 400 years.

Abimelech touched off a revolution there when he tried to establish himself as Israel's first

king. The scene is described in the Book of Judges, IX, 45, in these words: "And Abimelech fought against the city all that day and he took the city and slew the people that were therein and beat down the city, and sowed it with salt."

Hassidic Rebbe Plans Hotel for Orthodox Guests

A huge luxurious hotel in Herzlia for orthodox guests only has been planned by the Rebbe of Ger. The proposed "Har Soof" hotel will have 200 rooms and its personnel will be only of "shomray mitzva" men wearing yarmulkes. The planned hotel is part of a new building trend in Israel.

Floods in Negev

Drought regions of the Negev Israel have now been hit by floods. Constant rains in Dimona, a newly created city in the Northern Negev between Beersheba and Sodom created flood waters and a vast lake. The lake covered a new textile factory in Citan and caused considerable damage. Firemen from Tel Aviv, Ramat-Gan and Givatayim participated in rescue work. Kibbutz Zeelim, sixteen miles west of Beersheba was isolated for 24 hours from all traffic except heavy vehicles.

ADMIRAL HYMAN RICKOVER ATTENDS FUNERAL OF FATHER

The last rites for Mr. Abraham Rickover, father of Admiral Hyman Rickover of Atomic Submarine fame took place in Chi-

cago recently. Mr. Rickover came to the U. S. 61 years ago as a Jewish tailor and worked all his life at this trade. He died of a heart stroke in his tailor shop.

Admiral Rickover attended the funeral of his father. Other mourners were Mr. Rickover's widow and her two daughters.

COMMERCIAL BANK of NORTH AMERICA VOTES 60% INCREASE IN CASH DIVIDEND AND 2½% SEMI-ANNUAL STOCK DIVIDEND

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The cash and stock dividend voted by the board is payable January 3, 1961 to stockholders of record December 15.

The 2½ per cent semi-annual stock dividend was initiated in 1959. Prior the institution had paid 2 per cent semi-annual stock dividends.

Mr. Leichtman reported a "favorable" outlook for 1961 earnings for the institution. Commercial Bank of North America has assets in excess of \$180,000,000 and maintains twelve offices in Manhattan, Brooklyn, Bronx and Queens.



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Sex Patterns in Israel, U.S. Compared by Study

(Editor's Note: This is the third of three articles on "Sex Life in Israel," based on a survey conducted by Dr. Samuel Z. Klausner, Director of Research at the Bureau of Applied Social Research, Columbia University.)

NEW YORK (P-O) — By late adolescence, intercourse with companions accounts for a major share of the orgasm experienced by Israeli males, according to a Kinsey-type sex poll conducted by Dr. Samuel Z. Klausner of Columbia University.

His report states: "Almost half have had intercourse by age 17 and the entire sample reported experience by age 22. At age 16, intercourse accounts for 11 per cent of all the orgasms of the males included in the survey and for one out of five of their orgasms at age 18."

"During their early twenties, about three out of four orgasms are achieved in intercourse. Those active are having intercourse about once a week during high school. The frequency increases to slightly under twice a week by their twenties.

"The comparable American males in Kinsey's study have an accumulative incidence of 44 per cent by age 20 and 64 per cent by age 25. Those active are having intercourse about three times a month. Intercourse with companions accounts for about 9 per cent of the orgasms at age 20 and for about 19 per cent at age 25."

The difference between the two populations is striking. Intercourse with companions has from five to seven times the importance as an outlet for Israeli males during their early twenties as it does for American males. The active Israeli males have intercourse about three times as often as the active American males during this period.

"Native-born Israeli females begin having intercourse somewhat later than the males. By late adolescence, only about 10 per cent have achieved orgasm in this way. About one-third have had the experience by age 22. However, once initiated into intercourse, they tend to maintain the practice."

"This is evidenced by the fact that the active incidence parallels the cumulative incidence. Those females active are considerably more active than the males. They have intercourse two to three times a week during late adolescence. In the immediate post high school years, intercourse ac-

counts for over 10 per cent of all orgasms for the female population and by the early twenties for over 20 per cent.

"In the American sample, only 10 per cent of the females have had intercourse by age 20 and 24 per cent by age 25. Their frequency is roughly three times a month.

"Three out of four 16-year-old, native-born Israeli males have experienced spontaneous orgasm, usually in the form of a nocturnal emission. By the age of 18, ninety per cent have had ejaculation with neither social nor mechanical contact.

"However, there is a steadily decreasing frequency of the occurrence. During the high school period, a nocturnal emission seems to be an almost weekly happening for the three out of four experiencing it at all. After the age of 20, there is a sharp drop in frequency. For the active population, spontaneous orgasm occurs about twice a month at age 21 and about once a month after age 23. This outlet also decreases in relative importance as a source of orgasms. During adolescence, one in four orgasms are spontaneous while in the early twenties only about one in ten is so.

The accumulative incidence for the males in the Kinsey report are about the same as those for the Israeli males. However, nocturnal emissions occur in this sample about once in three weeks. The relative importance of this outlet does not differ much from that of the Israeli males. In the Kinsey study, nocturnal emissions accounts for about a sixth of the orgasms experienced during the entire period.

The experience of Israeli females with spontaneous orgasms parallels that of the males. By the end of high school, about three out of four native-born Is-

raeli females have had spontaneous orgasms and about 90 per cent have had them by the early twenties."

N.Y. Hails Menasha Skulnik In New Play '49th Cousin'

NEW YORK (P-O) — An "endearing little comedy" a "sweet comedy" are the phrases used by metropolitan reviewers to de-

scribe the latest Menasha Skulnik vehicle "The 49th Cousin," which opened during the week at the Ambassador Theatre.

Top honors in the production are carried off by Skulnik himself—veteran Jewish actor—for whom the drama commentators trot out their best superlatives and most decorative orchids.

The New York Times man—Howard Taubman—says: "He is an actor who commands a wide comic repertory; who can sulk, glare and wave his hand eloquently and who can snap a crushing funny line with whip-like timing. He gives a peerless performance.

"His short figure with its shambling gait and his lugubrious countenance with its unblinking eyes are humorous assets. So is the cracked voice with its ascents into squeaks of rage. His accent, unlike those of some of his colleagues on the stage, is unfailingly juicy."

John Chapman, Daily News critic, wrote: "Skulnik is one of the most accomplished and most lovable comedians left alive—a man who knows precisely what to do and exactly how to say what he is saying every moment he is on the stage.

"Such is his marvelous instinct for acting with his body, his incredible face and his still more expressive eyes, I wish they'd abandon the talkies and go back to silent movies just so he could star in all of them."

Walter Kerr of the Herald-Tribune said: "If you've got Menasha Skulnik on the premises, you're about two-thirds convinced before the lights dim for Act One. On he comes, smoking a three-for-a-nickel cigar and respecting its aroma, delicately stripping off his woollen mittens while a slavey tugs away at his ear-muffs, announcing his latest victory over his incompetent enemies (the entire population of Syracuse) with the thought that 'I gave them a piece of my mouth'."

The play deals with a Jewish family in Syracuse, N. Y. at the turn of the century which is tyrannized over—in a benevolent and jocular manner—by a grumpy, wise-cracking and loveable Poppa, played by Skulnik. Determined to protect his daughters from all suitors—Jewish and gentile alike—he is proud of his own atheism and discounts the announced atheism of one of his daughter's gentle wooers with the crashing conclusion "But you are a Christian atheist!"



Menasha Skulnik and Martha Scott

These two stars keep things lively in the entertaining comedy "The 49th Cousin" now playing at the Ambassador Theatre. Written by Florence Lowe and the late Caroline Francke and directed by Jack Smight, the play is being presented by the Theatre Guild.

Marx Gets Double-Cross From Reds 'in the Black'

JERUSALEM (P-O) — Do the Reds plan to get into the black by adopting one of the blackest practices of capitalism — private investment?

This is the question engrossing Israel today following disclosure of a IL 250,000 embezzlement from the Post Office Bank and the arrest of four Israeli Communists who allegedly invested the money in (a) a photo shop, (b) a movie company and (c) a restaurant.

What's more, two of the suspects are connected with the firms in which the investments were made. Alleged mastermind of the embezzlement was Julian Silberberg, a civil employee of the Post Office Bank, who has skipped to France.

Silberberg is an unlisted member of the Communist Party. His four alleged collaborators, all card-carrying members of the party, are: Gustav Golobner, a veteran Red who filled many offices in the Israeli Communist Party since coming here from Poland in 1949; Zvi Hirsch Adler, former secretary of the Israeli Communist Party in Rishon Le-Zion, who migrated from Poland

in 1948; Moshe Frucht, a member of the ICP for many years and Albert Kudgeman, an Iraqi emigree.

Police report that IL 160,000 of the loot has been recovered.

According to the authorities, Golobner acted as "broker" in investing the stolen funds. He allegedly put IL 20,000 in a restaurant in Allenby Road, Tel Aviv, owned by Adler; IL 90,000 in a Tel Aviv photo shop of which Kudgeman is part-owner and where Adler works as an employee and IL 50,000 in a moving picture film importing company.

Police who ransacked Kudgeman's office said they found IL 20,000 of the loot there wrapped in Communist propaganda pamphlets.

Golobner, Adler, Frucht and Kudgeman have been taken into custody. The investigation continues. No more has yet been made to extradite Silberberg from France.

Red Chief to Seek End of USSR Cultural Ban

PARIS (P-O) — Morris Torez, leader of the Communist Party in France, promised Andre Blumelle, ex-president of the Zionist Organization in France, and a pro-Communist, that he will try to meet Mrs. Fortzeba, USSR Minister of Education, while in Moscow, and discuss with her the possibility of ending the ban on Jewish cultural activities in Russia.

So declared Philip Ben, Paris correspondent of the Israeli daily, *Maariv*, in a recent dispatch. Blumelle, according to Ben, met Torez a short while before the latter went to Russia to attend the ceremonies com-

Robert Rosenberg to Pick Athletes for Israel Games

NEW YORK (P-O) — Robert E. Rosenberg, vice-president of the Federation Bank and Trust Company of New York, has been named chairman of the sports division for the selection of teams to represent the United States at the VI Maccabiah Games in Tel Aviv, Israel, Aug. 29 to Sept. 6, next year.

The announcement was made by Max J. Lovell, chairman of the U. S. Maccabiah Games Committee. Rosenberg will coordinate the selection of a minimum of

100 athletes representing the U.S. in 13 different events.

He has already named individual sports chairmen, as follows: Track and field, Fred Schmertz; swimming, Jack Abramson; gymnastics, George Culack; boxing, Benjamin M. Becker; wrestling, Henry Wittenberg; weight-lifting, David Matlin; fencing, Albert Axelrod; tennis, Dick Savitt; volleyball, Ben Berman.

Chairmen for the soccer, shooting and rowing squads will be chosen shortly.

BANK LEMUI LEASES OFFICES AT 60 WALL ST.

The New York offices of the Bank Lemui le-Israel, oldest and largest bank in the new Jewish State, will be located at 60 Wall street.

The premises will undergo extensive renovation prior to the opening of the Bank Lemui offices.

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memorating the October revolution.

Blumelle tried unsuccessfully to get an appointment with Mrs. Fortzeba during a recent trip to the USSR. He said the prohibition on Jewish books and newspapers and Jewish cultural activities generally is wholly unjustified and merely hurts Soviet prestige abroad.

Torez was quoted by Ben as saying that the Soviet high command has eliminated Jews from many posts in the army, the diplomatic service, Party agencies and the government news bureaus.

U.S. Zionists Play Around With Aliya But Do Little About It Is Charge

By CHARLES ROTH

After three full days of Zionist deliberating the zestful expressions of "rejuvenation" and "revitalization" still hang limp and hollow in the meeting rooms of the Statler-Hilton Hotel. Everyone spoke his piece at the American Zionist Assembly, but nobody was budging an inch. The American Zionists still demand that they are something special and no other group "would really do" the job they are doing.



Sharett

Top Israeli Zionist leader, Moshe Sharett, held out an olive branch. "O.K." he said, "Ben-Gurion and those who say that one must go to Israel in order to be a Zionist are all wet." How-

ever, he demanded, Aliya must be in the foreground of activity if the group is to be worthy of the name Zionist.

The American Zionists play around with the word Aliya, but have few plans for really doing something about it. This was brought out in conversation with two Hadassah leaders after Sharett's speech.

"Of course we are interested in Aliya, it's ridiculous to charge that we oppose it," they said.

Continued questioning, however, brought out the explanation that Aliya in their eyes means helping their young people make summer trips or study trips to Israel.

If, instead of spending hundreds of thousands of dollars with the American Christian Palestine Committee and other activities designed to promote understanding of Israel's position, the American Zionist Coun-

cil would simply inform only those Americans that "came in to ask" — would this be considered promoting Israel, that Hadassah leaders were asked.

No American Zionist is prepared to promote Aliya the way other pro-Israel activity is promoted in the fields of fund-raising and Middle East politics. In this lies the big difference between Sharett and American Zionists.

A second objection to Sharett's position was out-right negation of his plea that the American Zionists make it possible for an American Jew to belong to the Zionist movement without choosing a particular party. This didn't even get as much as 10 minutes in discussion at the three-day assembly.

Among the Americans, speaker after speaker denounced the Ben-Gurion position on Zionism and the sabra attitude toward American Jews. Both Ambassador Avraham Harmon's and Sharett's plea that they were building strawmen so that they can tear them down, didn't change the tone of the American Zionist position.

Sharett assured the Assembly that Ben-Gurion is in a minority in Israel and the majority view is to have strong relations with Diaspora Jewry. However, he explained, there are two views in

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Tax-Exempt Status Never in Question

DEWEY STONE REVEALS WHY JEWISH AGENCY WAS REORGANIZED

DETROIT (P-O)—At no time was the United Jewish Appeal ever under the threat of revocation of its tax-exempt status. Dewey Stone told the general assembly of the Council of Jewish Federations and Welfare Funds.

For the first time, he revealed fully the conditions which arose which led to the reorganization of the Jewish Agency into an American Jewish corporation.

Stone revealed that a Boston group interested in receiving a tax-exempt fund-raising charter for a school to be erected either at Oxford or Cambridge in honor of Winston Churchill was rejected by the U. S. treasury department on the grounds that the money would be spent by Englishmen. Advised of this rejection, Stone, who is national chairman of the United Jewish Appeal, journeyed to Washington to see

how the ruling might affect the UJA.

HE WAS TOLD that although a study of foreign aid by private groups was being made, there was no question of the tax-exempt status of the UJA. When ex-Sen. Ralph Flanders called for a revocation of the UJA tax-exempt status at a meeting of the American Council for Judaism, Stone said he secured from the treasury department a statement that UJA funds were tax-exempt at least through 1960.

"There was never any question of taking away our (UJA's) tax-exempt status," Stone asserted. He said that it was only coincidence that Flanders' talk and his discussion with the treasury officials after learning of the refusal to issue a charter to the Boston group to raise funds for a Churchill testimonial came together.

AFTER DISCUSSIONS with treasury people, the new Jewish Agency for Israel, Inc., was set up as an American organization, with all but one of the 21 members, as Americans. He said that treasury officials were highly pleased with the new Jewish Agency for Israel, Inc.

and even Sharett and Harmon, prime movers for close co-operation with diasporan Jews, left the assembly far from encouraged, to say the least.

FINANCES

All is not roses for American Zionists on the financial front as well. As of April, 1961, they will no longer receive funds from the UJA and there is as yet, no clear program that will assure them stability. They hope to cover their \$1,400,000 budget by making an open campaign in New York for \$400,000 and raising the rest from federations over the country. Some Zionists who hold positions on local federations were optimistic about federation support for the Council while others were not so encouraging.

One top Zionist leader felt that the Zionists should claim the same share they received in the past through UJA funds. At the first meetings between the AZC and some federations no demands of this kind were made. Council leadership, however, remains optimistic.

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THINK AS I PLEASE

Lavon Affair Highlights Battle For Control of Israel State

By CARL ALPERT

HAIFA — As the dust begins to settle from around L'Affaire Lavon, which has agitated the Israeli political scene for the past several months, it at last becomes possible to analyze the fundamental, the organic causes of this scandal, without reference to the immediate issues which brought it to a head. Not Lavon's resignation of five years ago, Carl



not the delicate security matter, censorship of which gave the episode an aura of mystery, nor the behavior of one or another army officer were the true causes.

There is always a danger of over-simplification in dealing with such complex issues, but reduced to its simplest principles the whole controversy revolved around two basic questions: Who is to succeed Ben-Gurion? What is the relative importance of the Histadruth and the State of Israel?

From the very day of his first appearance on a civilian platform, back in May, 1958, Moshe Dayan made it clear that in his political career he was going to break with the party bosses. Ben-Gurion's backing was enough for him, and in the series of addresses that followed, Dayan tilted his lances at the old-timers, the ward bosses, the political veterans who, he said, had come to the end of their energy. It was time for the new, young generation, which had come to maturity under totally different circumstances, to assume leadership and control.

Consternation reigned among the gray-heads and the bald-pates. They were not against youth; they simply felt that the old-timers had not yet outlived their usefulness, and the young leaders of tomorrow should not push to the head of the queue.

It was obvious that Shimon Peres, long second-in-command at the Ministry of Defense was another of B.G.'s fair-haired boys—and the two became a triumvirate with the return to Israel of Abba Eban. There is no doubt that these three were in large measure responsible for the gains achieved by Mapai at the last election.

The second basic principle is that of Histadruth versus the State. Ben-Gurion's stand is clear.

It was he who insisted on de-politizing education; it was he who removed the socialist flag from the public schools; it was he who took the labor exchanges out of the hands of the Histadruth and made them government agencies; it is he who told Mapai's convention last year that no matter how important the Histadruth may be, it must always yield to the prior requirements of the State.

Against this point of view are those who maintain, to paraphrase a parallel American utterance, that what is good for the Histadruth is good for the State.

At a time when Ben-Gurion and his friends are pressing for a national health service, open

to all citizens of the State, instead of a Kupat Cholim system, open only to Histadruth members, the Secretary-General of the Histadruth, Pinhas Lavon, vows that the Labor Federation will not give up this function.

Shimon Peres has come out against organization of sport and athletics in Israel on an almost exclusively political basis, and shudders run through the old-timers who see in Hapoel a valuable propaganda and public relations arm.

The issues are clear. The leading protagonists are on the one hand Lavon, backed by most of the hierarchy and bureaucracy of the Mapai and the Histadruth, battling for a way of life which has become their religion—and on the other hand Dayan-Peres,

backed by Ben-Gurion. Many of the prominent Mapai government leaders have not openly identified themselves with one side or the other, but it is generally felt that Golda Meir sides with Lavon, whereas Sapir sides with the liberals. Minister of Labor Josephthal has been carefully neutral, but as the potentiality of becoming an influential element on the side of youth.

There will be other clashes and conflicts, revolving around immediate problems, but if one bears in mind the basic elements of difference, most of the mystery will disappear.

To the question: How does 74-year-old Ben-Gurion number himself among the youth? — one must answer that he is not 74—but two 37's!

1948 Loss of Old City Still Stirs Hot Debate

THE FAITHFUL CITY. THE SIEGE OF JERUSALEM, 1948, by Dov Joseph (Simon and Schuster, New York 1960, 355 pp., \$5.95).

Mr. Menahem Beigin, who, one year ago in the Israel election campaign, loudly proclaimed his impending assumption of the premiership of Israel, is now reduced to the classical role of ex-premiers and ex-Generals debating the past. Mr. Beigin is coming to America to talk about "Exodus" (by Leon Uris) and "The Faithful City" (by Dov Joseph) and in general to illustrate what Dr. Joseph says in his book on page 169:



Frank

"Debate still continues in Jerusalem, more than a decade later, about the precise allocation of blame for the loss of the Old City."

When "The Faithful City" appeared in Hebrew, a couple of months ago, the afternoon daily, Ma'ariv, followed by other papers, created such a sensation about some controversial passages in the book, that the whole first printing was sold out in a matter of days. One wonders whether Mr. Beigin will not do for the English edition in America what Ma'ariv has done for the Hebrew edition in Israel.

There is a split in the Herut party headed by Beigin; there is a split in the General Zionist party; the Lavon affair has highlighted a split in the Mapai party. These divisions are inevitable, considering the vast changes that have taken place in Israel since the parties were formed. The split in Herut is largely due to the dissatisfaction, and, in some cases, disgust, that many intelligent members of the party felt when Beigin adopted all the mannerisms of an infallible Fuehrer in the election campaign of October, 1959. But, if the party is split about the present and the future, it is still united about the past. All Herutists still think that if they had been given the chance, all of Palestine on both sides of the Jordan—or at least, all of Jerusalem, would be Jewish today. And so, Beigin is trying to show that the Ben-Gurion regime is behind the alleged falsehoods in the "Exodus"

which does not give Herut enough credit and that Ben-Gurion lost Jerusalem.

Dr. Joseph's book is an authentic and very human account of the siege of Jerusalem by a man who provided for the city's supplies and guided the civilian morale as well as civilian activities; he was the Military Governor. As such, he sometimes had to plead with the Cabinet for the greater recognition of the needs and the dignity and even the place in Israel of the Holy City's 100,000 Jews. He ventures a comment here and there that, perhaps, the national leaders failed to give full attention or failed to appreciate the importance of certain aspects. The most controversial passage is one in which the author speculates that if the commander, General Shaltiel, had taken him into his confidence, he, as Military Governor, might have prevailed upon the harassed Ben-Gurion and his high command, to spare a few more soldiers and rifles—which were in very short supply—to save the Old City from falling into Arab hands. The main emphasis, however, is on the day-to-day events of heroic resistance of a starving population subjected to daily bombardment. There are 100,000 heroes in the book and not a few touching stories of that heroism. There are also a few villains.

Of the latter, Count Bernadotte was to have been assassinated by the terrorists while on his way to take tea at Joseph's house and so the author handles him with silk gloves. If you read between the lines, you see he was Beigin's stooge, and if you read outside material, you know he was a fraud and an anti-Semite who claimed credit for having saved Jews from Hitler, when, in fact, other of his compatriots really did it. The

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ASHER GINZBERG PUT SOUL INTO 'POLITICAL' ZIONISM

AHAR HA-AM, by Leon Simon, \$4.50 (JPSA).

Only Sir Leon, who knew the Asher Ginsberg who was to call himself Ahad Ha-Am, and who in past decades translated Ahad Ha-Am's works and wrote of his life, could have written this definitive biography. What his subject accomplished by his works was to add cultural and spiritual significance to the political forces of Zionism. He did deviate in large

measure from the pieties of his Russian-Jewish upbringing, but in the end succeeded in putting soul into the modern movement. He was often a skeptic, synthesized radicalism and conservatism, was not always concrete in

stupid consular officials, the treacherous British and the traitorous leader of the Old City are depicted in a more outspoken way. Due credit is given the officers of the Arab Legion, whose behavior was correct and who saved the survivors of the Old City from the fury of the Arab mob. The Herut people are condemned for their atrocity of the Dir Yassin massacre and criticized for their irresponsibility in abandoning important military position without notice, but are praised for their courage in other instances.

It is an objective book, written with dignity and in an excellent style. It ought to be read by every literate Jew who seeks something better than the mawkishness of "Exodus."

M. Z. FRANK

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his propositions, but "It fell on him . . . to reiterate the message of the Hebrew prophets . . . against succumbing to the temptation to forswear its consecration to universal ideals, for the sake of immediate satisfaction."

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WHAT FOODS THESE MORSELS BE

CHANUKAH JOYOUS SEASON OF GIFTS, GAMES AND TEMPTING FOODS

By SARAH LIEBER

With Chanukah less than two weeks away, we are busy indeed.



There are gifts to be bought, or made and wrapped. The menorah must be polished to a glow... games planned for the youngsters' parties. Any number of chores to be done. For this is the time when families visit to eat latkes, exchange gifts, play the old traditional games with nuts and dreidel. As you know, I always include a number of kitchen presents in my personal



Sarah

plans. Cookies, cakes, pies, jelly and relishes all make fine and welcome offerings. Wrap them attractively. If you have people to remember with more than a token, a handsome Israeli container is always nice. For the children, of course, records and books of Jewish interest are a must. Here are some ideas you might enjoy including in your party and present plans.

CHOCOLATE MAYONNAISE CAKE

(thanks to Mrs. Breeding of Indianapolis)

1 cup mayonnaise
1 cup sugar
1 cup warm water
2 tbsps. baking soda
2 cups flour
4 tbsps. cocoa
pinch of salt
1 tsp. vanilla

Cream the mayonnaise and sugar together. Dissolve the soda in the warm water. Sift together cocoa, salt and flour. Add water and dry ingredients alternately to the creamed mixture. Add vanilla. Pour into greased loaf or layer pan. Bake 35 minutes at 350 degrees. Frost if desired. This is a parve cake and most unusual.

TROPICAL FRITTERS

(thanks to the Home Economics Dept. of Ralston Purina Co.)

shortening or oil for deep fat frying

¾ cup sifted flour

1½ tsps. baking powder

½ tsp. salt

¼ cup sugar

½ cup instant or regular whole wheat cereal

1 egg, separated

½ cup orange juice

1 blsp. grated orange peel

Heat the shortening to 385 degrees. Sift together flour, baking powder, salt and sugar. Mix in cereal. Beat the egg white until stiff but not dry. Beat egg yolk, orange juice and peel until frothy. Add flour mixture to egg yolk mixture. Stir only until flour is dampened. Fold in egg white. Drop by teaspoonfuls into hot fat. Fry 2 to 3 minutes or until cooked through and browned on all sides. Drain on absorbent paper. Serve hot with fruit or vanilla sauce. Good also with applesauce or sour cream.

QUICK VANILLA SAUCE

2½ cups milk

1 pkg. vanilla pudding (not instant variety)

Combine milk and pudding. Cook over low heat until mixture begins to boil and coats spoon. Use hot as a sauce.

ORANGE SLICES EPICUREAN

3 large Florida oranges

grated orange rind

2 cups sugar

1 cup water

¼ cup white corn syrup

2 tbsps. Florida lime juice

¼ cup rum (optional)

Cut orange rind thin. Cut oranges into slices ½ inch thick. Combine rind, sugar, water and

corn syrup in a large skillet. Stir over heat until sugar is dissolved. Bring to a boil, lower heat and continue boiling 3 minutes at medium heat. Add orange slices, bring to boil for 1 minute. Add lime juice and rum. Pour into hot jars or glasses. Seal with parafin at once. Serve as dessert or with meat or poultry. Pretty and delicious. Makes 2 pints or 4 half pints.

CITRUS CONSERVE

peel of 1 Florida grapefruit
peel of 2 Florida oranges
peel of 1 Florida tangerine

½ tsp. baking soda

3 qts. cold water, divided

6 cups sugar

pulp 1 tangerine

2 cups grapefruit juice

¾ cups orange juice

½ cup lime juice

1 cup raisins

½ cup chopped nuts

Remove peel from 1 grapefruit, 2 oranges and 1 tangerine. Cut peels in very thin strips about 1 to 1½ inches long. Add baking soda and 2 quarts cold water to peels in a 6 quart saucepan. Cover and simmer slowly until tender, about 20 minutes. Drain peels and discard liquid. Add 1 quart cold water to drained peels and bring to a boil. Add sugar and boil rapidly to 232 degrees (20 degrees above boiling point of water) about 20 minutes. Dice tangerine pulp; juice fruits and add with raisins to peel mixture and cook again to same temperature about 25 to 30 minutes stirring frequently. Remove from heat and stir in chopped nuts. Let stand 5 minutes. Stir to distribute fruit. Ladle into hot jars or glasses and cover with melted parafin. Pretty to look at and delicious with toast, with latkes or as topping for ice cream. Makes 12 6-oz. glasses.

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Suggested Use: Have you tried Gefilte Fish Dip? Mash 1 pint drained Gefilte Fish fork. Blend with 3 tablespoons Gefilte Fish juice, 8 ounces (½ pound) cream cheese, 1 teaspoon lemon juice, ½ teaspoon salt, dash of pepper and 2 teaspoons prepared white horseradish. Chill one hour. Serve with crispy Tam Tam crackers or American Matzo squares. Delightful!

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WOMEN'S VIEWPOINT

Pros, Cons on 3-in-1 Ceremony Weighed

By HELEN COHEN

DID YOU read not long ago of the father who married off all three of his daughters at one ceremony?

Now that sounds like a sensible way to do it — that is, if you've got three daughters all headed for the altar at the same time anyway.

Just think of the savings! Take the minister. Not that his fee is much to start with, but really now — how much more time and

effort does it take, once he's all dressed and there anyway, to pronounce his blessings over, and join together in holy matrimony, three couples instead of one?

Of course, the three wedding gowns and bouquets still have to be provided.

BUT THE flowers and orchestra and invitations and rental fee for the church should be no more for the triple tieing than for one.

And surely the guests won't eat

Yeshiva U. Reports Record Enrollment

NEW YORK (P-O) — Yeshiva University has enrolled the largest student body in its 74-year history according to Dr. Samuel Belkin, president, who disclosed that a total of 4,951 students are registered for the current semester in 17 schools and divisions. It is the fifth consecutive year

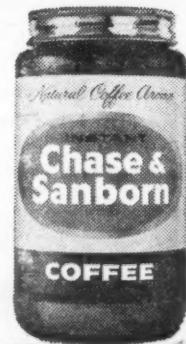
that the enrollment has shown an appreciative increase over the previous year. The largest increase was a 43 per cent jump in the Graduate School of Science, reported by Dean Abe Gelbart. The total enrollment at the school which recently moved to new quarters at 601 W. 183rd St., is 160.



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DIFFERENCES GREATER

WASHINGTON (P-O) — Rabbi Robert Gordis, noted scholar and author, declared here this week that "the differences between Judaism and Christianity far outweigh their similarities"

and that "unless Jewish education emphasizes the unique and distinctive character of Judaism, we face a threat not of assimilation but of becoming a community of non-Christians instead of understanding Jews."

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Too Many Children Drop Out of Religious Class After Making Bar Mitzva

By MYRON SCHOEN

While the number of children attending the Sunday or the Sunday and mid-week religious schools of our synagogues continues to increase with each passing year, problems continue to confront rabbis and educators. One of these problems is the drop out after bar mitzva or those who begin their studies and then fail to continue.



Schoen

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The pages of Dr. Birnbaum's Sabbath and Festival Siddur, like his "Siddur Ha-Shalem," are richly furnished with succinct footnotes containing necessary explanations and references.

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Rabbi Jacob Polish of Temple Isaiah, Forest Hills, N.Y., has struck out against one of the most common. In a column in his temple bulletin titled, "The Heart of the Matter," he says:

"A few weeks ago I spoke with a mother in our congregation, whose honesty in understanding her child's problem was refreshing. Her son had not been attending Religious School and I had called to inquire about him. She began by saying that her son did not like Religious School. But, then, she added, 'The reason for this is that we make no effort in our home to apply the lessons of the school to our lives.' She went on to say that Jewish experience and living were absent from their home and that the child's indifference did not reflect the condition in the school but in the household.

"THIS IS the heart of the matter. It would be well-nigh a miracle if the Jewish school could make loyal Jews out of children

whose parents never go to services, never observe a single Jewish ceremony, never participate in Jewish affairs. The Jewish school's greatest success is with the children of parents who, themselves, are committed to Judaism. Its most frequent failures are among those whose homes are sealed-off from all Jewish interests and observance.

"The answers to some of the Jewish school's problems lie not in the classroom but in many a living room. When parents face this truth realistically, much of American Jewry's problem will be solved."

Another problem facing the rabbis and Jewish educators has to do with the child who attends religious school regularly from the first grade and who comes from a committed Jewish home where parents observe the ceremonials and attend worship with their children quite frequently. What is their problem?

IT IS NOT really a problem but a challenge—a challenge to those synagogues whose size is such that they have the resources to engage full-time Jewish educators and to recruit a teaching staff with adequate Jewish learning plus educational the-

ory. This challenge came to the fore at the conference of Larger Congregations held by the Union of American Hebrew Congregations on Oct. 20th last.

In our untiring effort to assure that every Jewish child secures a minimum of knowledge in Jewish history, customs, ceremonials and Hebrew, we have tended to set minimum levels in our religious schools. This is not by design but by the voluntary nature of our American Jewish society. We must accept a child in our religious school whenever the parents decide it is the time to begin their child's education.

Thus we find that at the onset of every school year numbers of children enter our religious school and are assigned to grades in accordance with their chronological age and grade in public school. What effect does this have on the progress of the child who has been attending since the first grade?

IN OUR secular school system we have belatedly given greater recognition to the bright child and to the child with more than the average amount of motivation for learning. In order to do this, secular educators have spent many years of research on the

tools which enable them to select better-than-average students.

If we are to have future Jewish leadership that is well grounded in the tenets of our faith, is it not incumbent on the Jewish community to encourage the more gifted and those with greater motivation? Can we afford to leave to chance the question of whether we should have enough rabbis, educators and teachers in the decade before us?

Those congregations with the financial resources and the trained personnel should be in the forefront of this effort. There should be experiments with ungraded classes for those who are particularly gifted and strongly motivated. There should be special classes with instructors specifically trained to quickly bring the student truly abreast of his chronological age and thus keep the level of instruction well above the mediocre.

While it is true as Rabbi Polish has said that the problem of Jewish education stems from the living room, there is much that should and can be done in the classroom and in the educators office.

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MICROPHONES APPROVED FOR USE ON SABBATH

After six months of research Rabbi S. Goren, Chief Chaplain of the Israeli Armed Forces and one of the candidates for the post of Chief Rabbi, has come up with a ruling to the effect that certain types of microphones can be used by Jews on Sabbaths and Festivals.

This news comes from Tel Aviv via the correspondent of The Jewish Chronicle, who reports that Rabbi studied four different kinds of microphones before he reached his decision. He approved two of these—the condenser microphone and the carbon microphone—and disapproved the use of crystal and moving coil microphones. The ruling was handed down in reply to a question submitted by a military chaplain serving on an Israeli warship, who complained that the noise of the engines made it impossible for him to transmit his instructions without resorting to a microphone.

Rabbi Goren, who consulted

an electronics engineer in the course of his research, made it clear that his ruling applies only to navy units because he regards himself qualified to rule in the matter for civilians.

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IN NEW YORK

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COMING EVENTS

Sunday, Dec. 4 — Forty-fourth anniversary dinner of the Hebrew Home for the Aged at Riverdale, will be held in the Grand Ballroom of the Astor. Irving H. Stolz, lawyer, banker and builder, will be the guest of honor, in recognition of his communal leadership and his important services to the aged. Proceeds will further the improvement and building plans of the Home.

Sunday, Dec. 4 — Reception and dinner at the Waldorf-Astoria at which the first annual Synagogue Statesman Awards will be presented by the Synagogue Council of America to outstanding representatives of religious American Jewry. The award was created to honor Jewish leaders who have distinguished themselves in advancing the ideals and traditions of the Jewish people and who have worked to strengthen its representative institutions.

Tuesday, Dec. 6 — Seventeenth annual dinner of Torah Umesorah, the national Society for Hebrew Day Schools, will be held at the Biltmore. The dinner will honor the memory of Rabbi Shragai Feivel Mendowitz, the founder of Torah Umesorah, by presenting three awards in his name. Dr. Immanuel Jakobovits, former Chief Rabbi of Ireland, will be the principal guest speaker.

Thursday, Dec. 8 — Forty-sixth annual meeting of the Joint Distribution Committee will be held at the Statler-Hilton. The meeting of the committee, the major American agency aiding Jews in distress in foreign countries, will review its activities during 1960 in aid of more than 225,000 Jews in North Africa, Europe and the Far East, including Israel.

LECTURES and SYMPOSIUMS
Sunday, Dec. 4 — Dramatic presentation in film, song and story in commemoration of the 100th birthday of Henrietta Szold, first lady of American Zionism. At Theodor Herzl Institute, 515 Park Ave., at 8 p.m. Public invited.

Monday, Dec. 5 — "Israel Panorama: The Emerging Community." Speaker: Zev Weiss, information director, Youth Aliyah Department, Jewish Agency, at Herzl Institute, at 8 p.m. Free.

Monday, Dec. 5 — "American Judaism — the Year 2060." Speakers: Dr. Sol Liptzin, professor of comparative literature and chairman of the department of German and Slavic languages at City College, and C. Bezalel Sherman, director of the cultural and community activities of the Labor Zionist Organization of America — Poale Zion. At Congregation B'nai Jeshurun, 270 W. 89th St., at 8:30 p.m. Free.

Monday, Dec. 5 — "Is a Change of Hebrew Law Necessary?" Speakers: Rabbi Gilbert Klapman of Congregation Beth Shalom, Lawrence, Long Island (Orthodox); Rabbi Max Schenk of Temple Shaare Zedek, Brooklyn (Reform); and Rabbi Benjamin Kreitman, Associate Rabbi of the Eastern Parkway Jewish Center, Brooklyn (Conservative). At Inwood Hebrew Congregation, 111 Vermilyea Ave., at W. 207th St., at 9 a.m. Free.

Tuesday, Dec. 6 — "Catholics and Jews in America: A Tale of Two Minorities." Speaker: Dr. Nathan Glazer, sociologist. At Herzl Institute, at 8 p.m. Free.

Tuesday, Dec. 6 — "Has the Political and Nationality Status of U.S. Jews Been Prejudiced by the Activities of the State of Israel?" "Are Jews Now a 'Public Body?'" Speaker: Rabbi Elmer Berger, executive vice-president of the American Council for Judaism, at the Carnegie Endowment Center,

United Nations Plaza at 45th St., at 8:30 p.m. Free.

Wednesday, Dec. 7 — "The Eichmann Trial: Political and Legal Perspectives." Speakers: Kurt Grossman, consultant on German and Austrian affairs, and Dr. Robert M. W. Kempner, U.S. deputy chief of counsel for war crimes at the Nuremberg trials. Midweek forum at the Herzl Institute, at 8 p.m. Free.

EXHIBITS

Paintings of Maryan, young Jewish painter from Paris. This is the artist's first American exhibition. At the Andre Emmerich Gallery, 17 E. 64th St. Through Dec. 24.

Paintings of 11 Israeli artists on

display at Central Institute at 515 Park Ave. Will continue until Dec. 14, Mondays through Thursdays till 6 p.m. and Fridays till 4 p.m. Exhibiting artists include Isidore Aschheim, Esther Barli-Joel, Otto Ellenbogen, Nahim Gutman, Marcel Janco, Michal Mishorit, Ephraim Modzelevitch, Moshe Kadoch, Mordecai Moreh, Louise Schatz and Joseph Zaritsky.

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Organizational Directory

If the organization you are interested in is not listed below, please write to Directory National Jewish Post, 84 Fifth Ave., N.Y.C. 11, and we will try to help you.

American Friends of the Hebrew University — University House 11 E. 69th St. NYC 21 YU 8-8400.

America-Israel Cultural Foundation 2 W. 45 St. NYC 36 CX 7-4030.

American Red Mogen David Supporting Israel's Red Cross 225 W. 57th St. NYC 19 PL 7-1627.

Anti-Defamation League of B.B. 515 Madison Ave. NYC 22.

Community Service Bureau of Torah Vodaath 141 S. 3 St. Brooklyn 11 New York EV 7-1065.

Community Service Division, Yeshiva University 186th st. & Amsterdam av NYC 33 LO 8-8400.

Farband Labor Zionist Order 575 6th Ave. NYC 11 YU 9-0300.

Herzliah Hebrew Teachers Institute 314 W. 91 St. NYC 24 TR 7-4885.

Israeli Government Tourist Office 574 5th Ave. NYC 36 CO 5-2750.

Jewish National Fund 42 E. 69th St. NYC 21 TR 9-9300.

Kashruth Supervisors Union 205 W. 14th St. AL 5-7330.

National Community Relations Advisory Council 55 W. 42d St. NYC 36 4-3450.

National Council of Jewish Women 1 W. 47th St. NYC 36 CI 6-3175.

National Council of Young Israel 3 W. 16 St. NYC 11 WA 9-1525.

Poale Agudat Israel of America 147 W. 42 St. NYC 36 BB 9-0816.

Religious Zionists of America (Misrachi-Hapoeil Hamizrachi) 80 5th Ave. NYC 11 WA 4-7940.

Synagogue Council of America 110 W. 42nd St. NYC 36 BR 9-2647.

Torah Umesorah — National Society for Hebrew Day Schools 5 Beekman St. NYC 36 CO 7-8203.

Union of Orthodox Jewish Congregations of America 84 5th Ave. NYC 11 AL 5-4100.

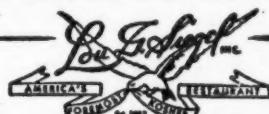
United Zionist Revisionists of America 55 W. 42d St. NYC 36 PE 6-0333.

Zionist Organization of America 145 E. 32nd St. NYC 16 MU 3-9201.

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Needed for Modern Orthodox Congregation. Please list qualifications and experience. Contact President, Ben Taub, 719 Minola Ave., Akron 20, Ohio.

TEACHER - CANTOR
For Conservative congregation in the San Francisco Area. Top salary for a cantor with successful teaching experience and background. We are willing to wait until August for the right man. Our Rabbi will interview candidates in the New York and Philadelphia areas between Nov. 27 and Dec. 23. Send full information to Box 633, National Jewish Post, 84 Fifth Ave., New York 11, N.Y.

RABBI
Excellent opportunity for a young married man, whose wife can help teach religious and Sunday school, for a young peoples liberal and conservative congregation, situated in small active village Up-State New York, consisting of fifty Jewish families. Applicant must be of good character and patience, organizer in youth and communal activities, conduct all religious services, neat appearance and command of the English language. Write full particulars in first letter with photo, giving age, experience and salary expected. All communications will be held in strict confidence. Write Dept. 4124, P.O. Box 1633, Indianapolis 6, Ind.

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Seeks position as Cantor and Hebrew teacher, if desired a Baal Koreh and Baal Tekeah. Can teach Bar Mitzvah, conduct the Junior service. Write Dept. 4122, P.O. Box 1633, Indianapolis 6, Indiana.

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REALISTIC GOAL

The United Jewish Appeal will present to those who attend its annual conference next weekend in New York a goal of \$72,000,000, representing an increase of 15 per cent over the amounts raised last year and for the past several years.

IN ANNOUNCING this goal, Rabbi Herbert Friedman, the executive vice-president of the UJA, pointed out that for perhaps a decade the UJA national campaign has operated not with a goal but with a statement of needs. He recalled, not without considerable nostalgia, when at the annual conferences held then in Atlantic City, the matter of the goal was the subject of heated debate for several days keeping the delegates excited and bringing them back year after year.

The statement of needs always ran into the hundreds of millions of dollars. For the past ten years these have had little practical relationship to the amount raised by the UJA.

THE \$72 MILLION goal is well within the potential of the U. S. Jewish community to raise.

There have been many interpretations of the fact that the UJA year after year does such a creditable job, and even the lack of a crisis as in 1960 doesn't find a falling away of giving.

Any explanation will suffice, but the fact is that the U. S. Jewish community has come to accept the annual UJA drive as a part of its existence, and although this doesn't mean that a letdown by the workers is now possible, it does mean that the hearts of the U. S. Jewish community have responded to the needs of Jews overseas, and hearts like these are Jewish hearts not unlike those of our forebearers.

THE ZIONIST CONGRESS

For those who might ask why the Zionist movement seems to have lost a hold on the people, the answer may be found in the forthcoming World Zionist Congress later this month in Jerusalem.

ISSUES WILL BE discussed and voted on at the congress by delegates from all world Zionist organizations, including and most important, the U. S. Zionist organizations.

But has any of these organizations gone to its membership for instruction on how to vote? Has there been any intelligent attempt to get a sampling of the views of American Zionists?

IS IT ANY WONDER, then, that the Zionist membership has little loyalty to the organization, and thrives only on humanitarian projects.

Before levelling criticism at the leadership, however, we might recall that this is the fate of most mass movements, especially those that are successful. A revolution will stir the masses, and for a few years there will be violent controversies and concomitant progress. But this tends to die out as the independent thinkers who led the revolt pass on.

THIS IS WHAT happened to Zionism, which in its day was accurately described as a revolutionary movement.

Jewish leadership today is no longer in the hands of the Zionists. But the Zionist zeal has been transplanted into the leadership of the general community, so that the non-Zionist leaders today are the Zionist leaders, and the Zionist movement as such is falling apart.

By various and sundry means the old-line Zionists seek to hold on to control, but time is against them because they have no following in the people.

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Friday, December 2, 1960

Jewish Calendar

5721—1960
Hanukkah—1st Day Wed., Dec. 14
5721—1961 Tu B'Shevat Wed., Feb. 1
Purim Thurs., Mar. 2
Passover—Est Day Sat., Apr. 1
Lag B'Amor Thurs., May 14
Shavuot—1st Day Sun., May 21
5722—1961 Rosh Hashonah Mon.-Tues., Sept. 11, 12

The EDITOR'S CHAIR . . .

BACK SEVERAL months ago we printed some excerpts from New York daily papers around the turn of the century, displaying what we thought was a quaint handling of Jewish news. These clippings were sent to me by Louis Shaeffer, a boyhood chum from Louisville, who now is writing a definitive biography of Eugene O'Neill, which, when it is published, should create quite a stir in dramatic circles.

In that chair we promised to give you some other excerpts, and here is one that shows that there is nothing new under the sun, at least in anti-defamation work. You'd think that these were restricted resorts in Florida or Phoenix, Ariz. or anywhere where Jews are told they aren't wanted.

This is from the New York Herald of April 26, 1901:

HOTELS AND HEBREWS

The annual crusade on the Jews begun in Bath—A skirmishing announcement which will probably lead to a good deal of bitterness.

THE ANNUAL crusade against a historic and illustrious race has begun unusually early this season. It would seem from a careful study of the various phases of the question that when hotel business is dull the Hebrews are always welcome, but when prosperity comes the Christian money-changer talks about "select patronage" and "genteel customers."

At the time of the great panic in 1872 nothing was heard about caste hotels, but now every kind of speculation is booming and the Hebrew, whose money was a godsend to the hotels when banks were tumbling, is told that neither his services nor his company are longer required. Mr. Corbin is reported as saying that he does not like to have "those people around who wear enormous diamonds on unclean fingers."

A GENTLEMAN said yesterday that the times were too good for business men to be human. They claimed, he said, that they must ostracize the Jews in order to maintain their business, when the truth was that they were doing so well that they thought they could insult a great people with impunity.

The rumor that Mr. Corbin was going to renew his war on the Hebrews at Manhattan Beach caused considerable indignation among the well-to-do families of upper Lexington Avenue. But it seemed that Mr. Corbin was only one of a number of hotel keepers who were going to accommodate only genuine Gentiles, regardless of race, color, sex, breeding, education or previous condition of financial standing.

THE FOLLOWING is one of a dozen advertisements which have recently appeared in New York and Brooklyn newspapers:

Avon Beach Hotel, Bath, Long Island, New York. This house will open early in June as a first class family hotel. Hebrews need not apply.

THOMAS D. WINCHESTER, Prop.

These advance statements of determined policy toward the descendants of the patriarchs of the world naturally excited a widespread and intensely bitter feeling among the Jews, for Bath has always been considered a quiet, out-of-the-way place, whether a few Hebrews have gone to spend their summers for fifteen or twenty years.

A REPORTER OF The Herald visited Bath last evening, and found a pleasant little village nestling close to the beach, near the quaint and old-fashioned Dutch settlement of New Utrecht. The beautiful green carpet of spring grass in the fields and the voices of the newly arrived robins made it easy to understand why the daughters of Judah love to patronize the breezy lawns of this charming resort.

There are four hotels in the place—the Avon, the Atlantic, Bath Cottage and the Seaside. Mr. Shields, the proprietor of the property, said he had lived there twenty-six years. The land had cost him \$10,000 an acre, the hotel was expensive to run, and after an experience of more than a quarter of a century he must say that he did not act hastily when he had the advertisement inserted in the newspaper.

SO FAR AS the Jews were concerned he had no prejudice against them as a class, but there was a large number of them whose conduct made it necessary to exclude them.

"The situation is simply this," said he. "Here I have a hotel on my hands. Twenty-

five of my Hebrew guests are people after my own heart. I like them, and have not a word of fault to find against them or their manners; but there are twenty other Jews so ill-bred, so loud and vulgar in their manners, so devoid of all regard for the decencies of life or the respect due even the other Jews that the other boarders will not submit.

"The fifty well-bred, unobtrusive guests who pay high prices for their accommodations will not remain to be insulted. Either the objectionable people must leave or I shall lose the other boarders. If I send the obnoxious Jews away, then they will set up a howl of persecution.

"SO WE HAVE DECIDED to have no Jews at all. It is much the cheapest and the most satisfactory in the end, as all experienced hotel men know. You ask what particular offences the 'obnoxious' Jews commit. Well, they monopolize all the privileges of the place. I have seen big, fat Jewish men go down into the surf in tights or in simple trunks among respectable and refined ladies, who were forced to leave the water. They are absolutely driven out.

"Then these loud-mouthed, swaggering Jews, after having gobbled all the best rooms in the house, would drive nails into the window frames on the outside of the house and hang their underclothing and bathing garments all over the walls. I would order them removed, and then they would growl and flaunt themselves more insolently than before. They want the best for the least money. They make it a point to get ten shillings worth of accommodations for a dollar.

"IF THERE ARE any choice seats the invalids can never get one of them, for the lounging Jews are already in them. At the table the vulgar Jews are more exacting than the really cultivated Jews or Christians. They make more noise and do more fault-finding than all the rest of the guests, and we have resolved to stand it no longer. I have had representative Jewish families stop with me in past years.

"I like them and respect them and have always been on good terms with them; but the hordes of other dirty, ill-bred, loud-talking Jews who follow them ruin the business, hence, we have decided to invite the Hebrews to stay away."

Mr. Winchester, the manager, who has a hotel on the Island of Nassau, left there on the 22nd, and he will be at home this week to take charge of my house. He agrees with me in regard to this question and we are going to run our hotel in favor of the best class of patrons. If the Jews do not like it they can go elsewhere."

THE PROPRIETOR of the Atlantic said he should receive Jew and Gentile. He had no fault to find with either, but he had no bathing grounds, yet, houses were being erected at Locust Grove for that purpose, and the distance was not far.

Mrs. Lannigan, the landlady of the Seaside, pointed with pride to the surf which was languidly beating the shore at her very door. "We had a few nice Jewish families here last year, and while I have no complaint to make against them, when I can choose my guests I do not care to have them come promiscuously. The fact is, Jew and Gentile will not mix. When the Jews come, the Christians depart, and it is simply a question of life and success with a landlord in this matter—a question whether he will ruin his business to please a lot of ignorant, ill-bred people who happen to be born Jews. I would not tolerate such people, Jews or Christians."

THE PROPRIETOR of the Bath cottages said he preferred well-behaved guests, and while he had no complaint to make against the few pleasant Hebrews who had stopped with him, yet, Jews as a class, spoiled the hotel business for the general public.

The reporter visited an inviting house peeping out from a cluster of budding trees. Some pretty boys were talking over their lessons by the door. Their mother was just coming up the walk, but when she heard the word "Jews" she rushed into the house, dragging the children. As the door closed, she said, "Don't you talk with that man; he is a Sheeney."

INQUIRIES WERE made of others and the opinion was that the Jews could survive the crusade of a country hotel against them.

Judaism Stresses Quality Above Quantity, Says Rabbi

Editor Jewish POST and OPINION

The Post (Oct. 28) reported that Rabbi Moshe M. Maggal, president of the National Jewish Information Service for the Propagation of Judaism, asserted that there are some 70 million Americans ripe for conversion, and he and his organization seek to inform and encourage the gentiles about Judaism in hopes of converting them. The rabbi maintained that there was historic precedent in Jewish history for this practice and quoted Talmudic passages that seem to agree with his position.

One of the major historic proofs of Jewish missionary activity is the missionizing done by Jews in the Graeco-Roman World from around 200 B.C.E. to 120 C.E. There were great numbers of converts, perhaps in the millions. Books were written and sermons were preached in the synagogue geared to interest the non-Jew in converting. This historic fact, however, does not prove that Judaism sanctions such missionizing activity. The writing of the books and the preaching of the pro-missionary sermons—the active missionizing activity took place in the diaspora, not in Israel. The great scholars and rabbis of that age were all in Israel, and therefore the sober minds that truly un-

ARAB OIL CHIEFS TIGHTEN BOYCOTT AGAINST ISRAEL

CAIRO (P-O) — A new measure designed to tighten the Arab boycott of Israel was decided upon recently by the Arab Petroleum Experts Committee.

The group will ask Arab authorities to check sailing route documents before loading any tankers at Arab oil terminals to make sure the ships do not sail to Israel ports.

RABBI

LIPMAN Z. RABINOWITZ
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Family Received Temple Brush-off

Editor Jewish POST and OPINION To: S.D.R.:

You are not alone. We too have had these same experiences. Our sons have married non-Jewish girls.

The rabbi and the rabbi wives are helping to send our children to the non-Jewish way of life. I know from experience.

In our case it was not money. We have it! but, we did not feel that we had to pay our way in the social whirl of Temple. Here in our town, you are judged by your dollar and no cents sense. Our youngest son went to Sunday school from kindergarten to the last year and then he was flunked out, so that he did not become confirmed. He too, no doubt, will marry a non-Jewish girl. His experience at Temple Beth-El taught him well.

We have been asked to join the new order of Christians-Jews. Also our neighbors, customers and friends encourage us to come to worship with them at Christian Science. They are most cordial.

We have always received the brush-off at Temple. You figure that one out. We found reading the Bible at home more interesting.

MRS. S. J.

Indiana

Rift Causes Small Turnout of Shekel Voters in England

Zionists in Great Britain are disappointed with the results of the elections of delegates to the forthcoming Zionist Congress scheduled to be held in Jerusalem next December, according to The Jewish Chronicle of London. The paper reports that out of the 33,390 persons holding shekels, which entitle them to vote, less than one-sixth turned up at the 106 polling stations in the two constituencies into which the United Kingdom was divided for the purpose.

Of the parties that participated in the elections, the Zionist Federation-General Zionists got 4,900 votes of the total of 9,200 that were cast; Poale Zion was second with 2,900; Mapam had some 520; while S. Landman's General Zionist Group had 320, a number too small to qualify this party for any mandate at all.

The disappointing turnout was attributed to the fact that the Mizrahi-Hapoel Hamizrahi party boycotted the elections. In a statement issued by the General Zionist Administrative Committee it was charged that by its refusal to accept the majority decision of the Central Election Board against postponement of the elections and by its boycott of the ballot itself, the Mizrahi Federation "did a great disservice to the whole British Zionist movement" through the confusion and bitterness thus introduced into the campaign.

The Chronicle also reported that one of the results of the rancor and feuding accompanying the elections is a libel suit filed against the Mizrahi by the General Zionist Administrative Committee.

In the United States no elections for delegates to the Zionist Congress are being held. The various Zionist parties here will allocate delegates on the basis of previous polls.

Test Tube Births An 'Abomination'

Editor Jewish POST and OPINION

My attention has been drawn to your report (in your Nov. 4 issue) on an article by Dr. Bertram K. Korn, of the Reform Congregation Keneseth Israel of Philadelphia, in which he advocates the legalization of artificial insemination with donated semen (A.I.D.) and in which he mentions the late Chief Rabbi Dr. Herzog of Israel and myself as condemning the practice from the point of view of Jewish law.

While Dr. Korn is right in citing our uncompromising opposition to A.I.D.—which is shared by all leading exponents of traditional Jewish law—he is quite wrong in the reasons he gives for this opposition. In contrast to the attitude of many churches and of the civil law as it stands in most civilized countries today, Judaism does not brand the relationship between a married woman so inseminated and the donor as adulterous. That a child produced by A.I.D. may nevertheless have to be debarred from Jewish marriage (despite its technical legitimacy) is due simply to the fact that the identity of its true father is unknown to anyone except G-d and to the physician who performed the operation.

The definition of adultery therefore, has nothing to do with our religious rulings on this procedure, as falsely claimed by Dr. Korn. Hence, his rejection of our arguments is based on entirely fictitious premises.

If Dr. Korn consults the chapter on this subject in my book "Jewish Medical Ethics," he will find that our opposition is founded on altogether different considerations. We abhor the de-

gradation of human generation to stud-farming methods, whereby man's most sacred and intimate function as a partner with G-d in the creation of life is reduced to choosing potential children from an array of test-tubes. We are also afraid of the many immoral abuses to which any legal endorsement of A.I.D. would inevitably lead. It would introduce an element of deceit and dishonesty into the paternity of such children (since their true father's identity would be concealed and misrepresented, thus leading to doubts about the paternity of all children, even those normally conceived); it would grant the physician arbitrary and quite unwarrantable powers to determine whose child a woman shall bear; it might result in widespread incest (by children born to a common donor marrying each other); and it would undermine the family as the essential basic unity of society by making possible the impregnation of unwed women who desire the blessing of children without the burden of husbands.

For these and many other reasons we are bound to regard A.I.D. as an utter abomination. It constitutes a grave threat to the sanctities of family life, however much happiness it might bestow in individual cases.

Incidentally, I gather that the law of the land would consider it illegal to register the husband of the mother of a child conceived by A.I.D. as its father, and any doctor or parents abetting in such an act commit a fraud.

Dr. Immanuel Jakobovits
New York



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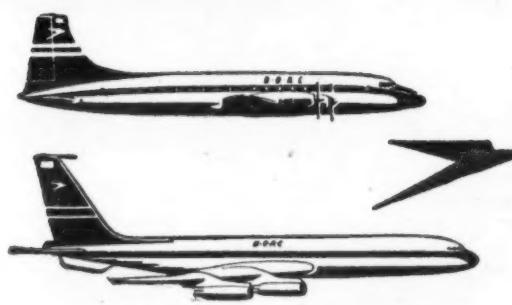
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